/28 cont'd/

designs are completed the cloth is dyed. This is a very difficult craft; if it is not skillfully done, the wax design may be broken. Thus skill and concentration are the two requirements of this craft. After the dyeing is completed, they wash the cloth with clean water, and after this set it out in a sun-drenched open area to dry, in order to remove the wax. When the wax is completely cleaned away, the process is completed." (See the Chinese translation of Miao Tsu Tiao-ch'a Pao-kao /Report on an Investigation of the Miao People/, p. 267.)

Miao women still use bags made of hemp fiber. When they go out, they carry them on their backs; all their miscellaneous possessions are packed in them. They resemble the Cantonese women who carry babies on their backs.

7. Trade

Because their productivity is slight and their products are very similar, there is almost no trade, not even barter, among the Miao themselves. Though they carry on some trade with the Li, their commercial relations have not gone beyond the barter stage, such as the exchange of bamboo products for rice mentioned above. Truly complex trade is only carried on with the Chinese, and it is only a start. This is of several types. First, there are the Chinese peddlers who bring goods to sell in the Miao villages and, at the same time, buy the local products from the Miao. Second, the Miao occasionally /29/ go to the Li markets to do business with the Chinese merchants. In the capital of Pao-t'ing district and in the Wen-hua market of Ta-ch'i under the jurisdiction of the district, one frequently sees traces of the Miao people of the vicinity. Third, they go to more distant Chinese markets to buy and sell. But this is done at no set times; only when they lack some necessity do they go. The Miao live deep in the mountains; these Chinese markets are all equally distant. A few are several tens of li away but many are a hundred li away. Since the Miao all live a simple life in which few things are really needed, the occasions when they come out to a Chinese market to trade are rare, once or twice a month at the most.

/44 cont./

C 491 M [487] to Ch'en-chou, Mo-yang, and Chih-chiang; the military roads lead to Kan-ch'eng, Yung-sui, and T'ung-jen; the civilian roads lead to P'u-shih and Kan-ch'eng; and the Miao roads are on both sides of the military routes, threading out in all directions so numerous that they defy enumeration. The official and the military roads are all paved with stone slabs (Illus. 20), requiring considerable construction work. The civilian roads were not constructed in a uniform way, those passing prosperous areas being much better than others. The Miao paths generally M [487] follow the contours of the mountains and require very little human labor. As to the means of transportation, travelers /Illustrations 18-26 occur on pp. 45-52/ /53/ generally ride horses C M [492] [493] or ride in sedan chairs (Illus. 21), while cargo is carried by carriers on their backs.

[482] Bridges. — The bridge in the Miao area involve considerable construction work. On important communication roads, they generally built three or five-arch bridges (Illus. 11), C [485] on which were built houses for hotels and restaurants for the convenience of travelers. Places where a river is wide and shallow are spanned by long bridges (Illus. 22, 23). Places where a river is wide and deep are crossed by rope bridges (Illus. 24). In small streams which are narrow and have sandbanks they sat up stone steps, customarily called "ho shui ch'iao /"bridge enclosing the water"/ (Illus. 25), or they build small bridges (Illus. 26) over them.

/61 cont./

245 year and then transplanted, or the seeds are planted directly. The trees are planted from seven to eight ch'ih apart; if they are too close it is injurious to their growth. Although both spring and winter are suitable for planting the tung tree, winter is preferred. The newly reclaimed mountain land
243 still can be also planted with mixed cereals before the tung
245 trees have grown to any great height, for the tung tree planted the previous winter already has sprouts aboveground in the spring, and at weeding time injury to the tung reeds in the ground can be avoided. After two or three years the tung grove cannot be used to grow any more mixed cereals, and has to be weeded constantly in order to facilitate their growth. Otherwise they are liable to die. After four years the trees
245 gradually begin to produce seeds, increasing year by year; and after six or seven years all of them are producing. They blossom in the third month of the year, and harvesting is done in the eighth or ninth month, after the "Cold Dew /a solar
[805] term from October 8-22/." At harvest time the Miao go in
[482] groups up the mountain to pick the tung seeds. Men balance bamboo baskets on their shoulders, and the women carry them on their backs. /Illustrations 32-35 on pp. 62-65/ /66/ If the tree is high they hit the branches with long bamboo poles to make the seeds fall down and then pick them up. If the
[412] tree is short, they use iron hooks to get them. When the baskets are full they put them into baskets and carry them home. They put the seeds under the eaves or any damp place
[258] to enable them to absorb moisture. After a month or two the
[439] outside of the seeds become black, and then they flay the seeds, which are sold for the extraction of oil. The hulls are
[252] burned into ashes, which can be used in place of soda.

The planting of the tea plant is comparatively easier than that of the tung tree, except that while the tea plant is still a seedling it is necessary to stick pine branches on the sides to shade it from the sun. Otherwise the seedlings are liable to be killed by the sun. Or one can delay the weeding of the field for six or seven months so that the various weeds can

[text continues on p95]

/72 cont./ They reared the
231 silkworms until the cocoons were formed, wound off the silk
[283] from the cocoons, reeled it, and made it into native thread
[291] and silk. They dyed the material and made it into women's clothes. Recently they have learned how to hatch the worms from eggs themselves.

[285] The number of Miao who keep bees is quite large. They weave dup, open bamboo baskets, plaster them with mud on the outside, and make three openings in the front (Illus. 39) for the bees to go in and come out. They are covered with old
[438] bamboo hats. The honey produced is mainly sold. The yellow
237 wax is used to burn in place of incense and candles when wor-
[782] shiping the spirits.

285 Crafts. — The most common handicraft industry among the Miao is the weaving of bamboo wares. Bamboo splints are used to make baskets, containers, back carriers, fish traps, mats, and hats. The manufacture of hats and back carriers
[291] shows fine workmanship. The bamboo hats are worn by men and women over the headband in place of umbrellas. The back
[482] carrier has two carrying rings. At the time of use these go over
[854] the shoulders, with the basket full of various articles on the back. Women going into the fields often place their babies in the carriers so they can be free to work as usual. In addition to the use of bamboo as a raw material in weaving things, there is
[573] also lampwick grass, which can be woven into bed matting.
[438] After meeting their own needs the surplus is also sold. The cloth
286 woven by the women resembles that of the Chinese both in
[171] method and in design, and is also sold. Ninety-nine per cent
[438] of the Miao are farmers, there being very few artisans. Al-
463 though today a few have learned to do silversmithing, black-
[326] smithing, coppersmithing, or carpentry, ordinarily they are
[335] mainly engaged in agricultural pursuits, and the handicraft is only a side line and that is all.

439 Trade. — The Miao people do not know how to trade. Formerly, the Chinese brought salt and cloth into the Miao villages to exchange for their local products, but there were many dishonest traders, who cheated the Miao, giving rise to

/135 cont./

*782 wine and cooked rice. In addition meat is sliced, and seven slices strung together to make one string. In all, seven strings of meat are put on a platter. The sorcerer-priest utters an incantation and divines with the chiao and sends off the kuei. This [787] [776] is the sacrifice to the kuei of the five grains.

The tenth part is performed at noon, when two "Five-Flower pillars (1) are set up in an open area, and to each pillar is

1. Five-Flower pillars are made of pine shan wood about 3 chang long, on which are carved ornamental designs, which are smeared with red and white colors. [531]

tied a pig. The hind legs of the pigs are bound together with hemp ropes. This rope must have been made by members of the lower generation. Moreover, a cock is tied to a small wooden pillar near the ornate pillars by means of a fine hemp string threaded through the beak. The sorcerer-priest stands under the eaves of the house, wearing a cap and long gown and holding in his hand a [292] tree branch. The host wears a ceremonial hat and a red rug thrown over his body. He first picks up a bench and places it against one of the Five-Flower pillars, holding in his left hand a double-edged sword and a bamboo splint and flourishing the latter as if he were driving the pigs away. The sorcerer-priest utters an incantation to send the pigs away, and after the incense and the paper are burned, the various members of the lower generation come out grasping weapons as in Illus. 61. They bow three times facing the interior of the house and three times facing the outside. Then they kill the pigs and the chicken.

The eleventh part is performed in front of the main house. A bamboo mat is spread on the ground and on it are placed the caps and clothes of the members of the lower generation. Behind the mat there is a bench, on which are placed a bowl of wine and a piece of water-buffalo meat. The sorcerer-priest stands outside [292] the entrance, wearing a wide rain hat on his head and carrying a [482] bamboo cage on his back, in which are clothes and other articles.

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

men on this river are nearly all Heh Miao, who convey goods to and from Hungkiang in Hunan. This stream, however, in consequence of long and difficult rapids, is only navigable for small boats, whereas the Chenyüan branch is navigable for river boats of the largest size. This lack of waterways, and the fact that there is no road, as far as we know, in the province over which a wheeled vehicle could be drawn or driven, makes the conveyance of produce a costly undertaking. Everything has to be carried by coolies, or on the backs of ponies and mules, and consequently it doubles the cost of rice to carry it one hundred and twenty miles.

The population of Kweichow is probably between seven and ten millions. In speaking of numbers, in the absence of trustworthy census returns, it must be understood that we are giving opinions formed from our own observation, influenced by the estimates of others who are as well qualified to judge as ourselves. In this way, then, we put the population of the province at between seven and ten millions, and reckon that one-half of these are Chinese and the rest mostly Miao and Chung-chia.

To a traveller passing through Kweichow, the Chinese would appear to greatly outnumber the non-Chinese. This is because the Chinese

[5 cont.]

181 However, due to repeated instances of swindling and oppression by
609 the Chinese, they are always on their guard and suspicious of every good motive. This discord among the racial groups is entirely the fault of the Chinese, and efforts must be made to eliminate it. Whenever I arrived at a Miao-I village I often found at first wariness and restraint on their part. I understood the cause of such psychology and persisted in dealing with them in good faith. After we came to know each other better, their fear soon gave way to warmth and friendliness, which still lingered on at the time of parting. The Miao-I district I have seen is actually a garden of harmony and happiness. It is hoped that those sympathetic to the Miao-I would continue to visit their areas to influence and help them so as to raise their standard of living to the level of the other people in China.

3. Livelihood

1) Food. The staple food of the Miao and I consists of
262 rice, corn, buckwheat, potato and huang-li [coarse rice?], varying according to localities. The mountain terrain in the northwest produces corn, buckwheat, potato and huang-li, and so so the principal food of the Miao-I people there is corn, which is eaten all year round, white potato, buckwheat and the rest are eaten only occasionally. In the southeast there are more
[243] irrigated fields in which rice is produced. The very poor people would eat corn, buckwheat and potato, while the others have both ordinary rice and glutinous rice for food, especially the latter, which is known colloquially as "the Miao glutinous rice."
●[482] Often one sees a Miao or I traveling with a bamboo basket tied to the waist; this basket contains glutinous rice used as refreshment during recess from work. Usually the Miao-I eat
264 two meals a day, with an extra noon meal during the busy agricultural season. When eating at home, they place the food on a table and sit on stools around it; but sometimes they also eat outdoors, squatting or standing under the eaves. In the kind of food they have and their manner of eating, they are
262 the same as the Chinese. One difference is their fondness of

415 [160 cont.]
482 The harvested crops are transported on horseback, but more
[492] often on the backs of men...or women. For this purpose the "Méo" of both sexes have pack-baskets which they carry on their backs, fastened to their shoulders by two straps. (Photo 157, Plate 40; photo 107, Plate 39.) This method of carrying burdens applies
[854] also to the transport of small children, whom the "Méo" women place on their backs, enclosed in a sort of sack held at the shoulders by two suspenders. (Photos 103 and 419, Plate 39.) It is the same for the transport of water, which is done by means of large trunks of female bamboo, often fastened together in pairs, with the interior partitions punched through, except for the lowest one. (Photo 346, Plate 36.)

[161] Like the other groups, the "Méo" construct almost all
326 the objects they use. There are found among them blacksmiths who make the agricultural implements of iron (ploughs, harrows, bill-hooks, scythes), silversmiths for the jewelry in silver, copper, or iron.

Every "Méo" is more or less a basket maker, and in all of the
285 homes pack-baskets are made, of rattan or bamboo fiber, of which each member of the household possesses a specimen of a size corresponding to his strength.

[294] The clothing likewise is made at home. The hemp is harvested
248 in the bottoms of the cirques and the valleys, broken up and stripped with big wooden combs. It is then spun by hand by the women,
283 then wrapped about a frame with horizontal arms, pivoted on top of a tripod (photo 128, Plate 43), and finally it is wound on bobbins and
286 woven by means of primitive looms, very much like the looms which one finds in remote corners of France. (The house in the foreground on the left in photo 347, Plate 41, shows a portion of one of these
294 looms.) The garments are frequently made in white, with the raw
[386] linen thus obtained. The dyeing of the materials in indigo, red, or green, moreover, is carried out by the processes already indicated for the other groups. We already have mentioned that the "Méo"
[531] employ likewise the process of designing in wax described in connection with the "Man-tien."

37. "Hoa-Méo" Unmarried Woman.

346. "Hoa-Méo" Unmarried Woman Carrying Water in two Bamboo Tubes Fastened Together.

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[284]
[315]

155: Abadie--237 G-5 (no date) 1924 AM1 Indochina
Miao AES

155: Abadie--240 G-5 (no date) 1924 AM1 Indochina
M100 AE5

Pl. 3

[162]

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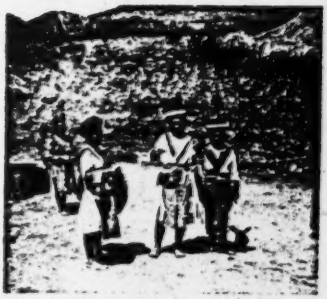
[231]
[854]
[482]

103. "Peu-Méo" Women.

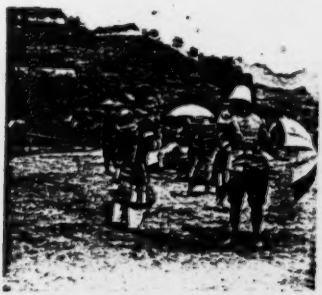


105. "Peu-Méo" Women.

[443]

[285]
[415]

107. "Méo" Market.



419. "Hoa-Méo" Woman.
(Pakha)

Miao AE5
AKha A04

/57 cont./

M 854 Abadie (1), while discussing the carrying of burdens on the back,

● [482]

1. Page 160.

also mentions the child-carriers of the Meau: "This method of carrying loads is also used for small children, whom the women hoist on their backs, packed in a kind of bag that is held on the shoulders by means of two supports." Abadie published illustrations of this on Plates 39 and 40 of his work. There are no cradles.

A M 855 Among the Akha small children are cared for by the parents, among the Meau chiefly by the grandparents. Older siblings also devote much time to them and are often entrusted with the care of somewhat bigger children. From six to eight years of age they are taken into the children's group (see the section, "The Children's Group," in this chapter).

A M [868] [867] In both tribes much time is devoted to the children. The mother attempts to teach her child a few words at an early age; she begins with the expression for father and mother. Thus, from a young age the child has continual social contact all day long. Accordingly the social components are more strongly developed than among European children of the same age. The

M 114 855 situation is therefore nothing like what Lajonquière (2) writes

2. II, p. 315.

about the children of the Meau: /58/ "They grow up without supervision and moral education, a prey to their instincts, and are forced into hard work in the fields as soon as their age permits them to do work."

A M 857 [609] [867] [157] [123] The children learn very early to distinguish between family and tribal members and persons who are foreign to the tribe. They are not bashful, but are very curious, and because of these qualities become very annoying to strangers after a brief acquaintanceship. On the other hand, they do not like to be watched while they go about their own business. Thus it came about that everywhere and in no time we were the focal point of the children, who crowded around us in droves and

/225 cont./

539 There are songs... "about a Golden Age during which weeds did not yet grow in the fields, maize leaves were edible, and the ripe grain flew through the air into the house... Unfortunately, one day a wife did not obey her husband and refused to sweep out her house in order to receive the grain. Since then, grass grows with the maize, maize leaves are edible only for buffalo, and the kernels have to be laboriously carried home in carrying baskets. [482] The Meau say that the invention of the carrying basket stems from that ancient time."

The same author (2) gives still another version of this

2. II, p. 247.

legendary age of happiness, one which I did not find confirmed anywhere in Thailand:

"The Lord made human beings immortal. In the beginning man ate nothing but vegetables. He did not work, the earth produced everything without work. Human beings traveled between heaven and earth. One day, however, a woman ate a white strawberry, which she was not supposed to touch, and drank from a forbidden spring. Since then human beings must work and die. For a long time, however, human beings still became very old, eight hundred or nine hundred years, but misfortune and failures gradually shortened their lives. After the woman's crime, human beings had to leave their dwelling places and were never allowed to return."

Concerning the original home of the Meau the shaman of Kun Fa reported to me: The first land that the Meau inhabited was many years' journeys to the north of their present territory. Half the time was day, half was night. During the night all the water became rigid and formed large smooth boulders and fine white sand. Human beings, animals, and plants were much smaller than in the present land of the Meau. People did not have to suffer from heat as the Meau in the valleys do today, but rather from cold, and they had to cover their bodies with the skins of animals.

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Miao AE5

/262 cont./

M 166 484

Concerning the migrations of the Meau in Indochina, Savina (3) reports: "When the Meau move, they burn their

3. II, p. 183.

M [482] houses; others let them fall into ruins. The small children are put into carrying baskets with the chickens and suckling pigs. When everything is ready, the signal for the departure is given, and everybody begins to move without the slightest sign of sentiment or excitement. Nobody turns around in order to cast a last glance at the village. The Meau say: Our home is where the maize grows thickly."

M 361 [171] A [361] The villages of the Meau in Thailand have a very small number of houses. These are hamlets which consist of three to ten houses. This is also the size of the villages of the Yau /Yao/. The villages of the Lisu come next with four to twenty houses; the village settlements of the Akha have by far the greatest number of houses -- several hundred.

In the literature (4) there are accounts of Meau villages

4. Savina, II, p. 182.

which are said to contain from 20 to 30 houses. In Thailand I could not find any settlements that large, and Dhuraratsadom (5),

5. Page 153.

too, who /263/ answered a questionnaire on the Meau prepared by the Siam Society, says nothing about such large Meau villages. His observations and my own correspond to Lajonquière"s (1)

1. II, p. 304.

statement: "With their attitude of independence, the Meau prefer not to have their dwellings crowded together... There are only groupings of six, seven, or eight houses around the dwelling of

415 /309 cont./
[412] alcohol, purchased earthenware pots in all sizes, and the various
[252] bamboo vessels which stand leaning against the wall near the
[273] hearth or hang on the wall and serve for the storing of the food-
[251] stuffs used daily. They are usually carefully closed with leaves and contain fat, salted vegetables, salt, and other spices. Water stands available in long bamboo containers. These pieces of bamboo, freed of the partitioning walls, represent indispensable
[312] vessels used in many ways (Ill. 105).[1] For carrying water, several
[482] are often bound together and carried on the back or in carrying baskets. Abadie (1) reports in similar fashion.

1. Page 160.

412 For sweeping out their dwellings, brooms (Fig. 175) are used, which are made out of tough grasses tied together in bundles. A clothes roller (Figs. 176 and 177) consists of a
412 wooden roller (A) similar to our rolling pin, around which the
296 washed clothes (B) are put while still wet. Then a heavy stone (C) is rocked in a seesaw motion on the clothes wrapped around it, by means of which they are freed of the remaining water and are smoothed.

482 For carrying firewood and other heavy loads, the Meau use special carrying frames (Figs. 178 and 179), which are carried on the back in the manner used in our Alpine countries. These carrying frames come in different sizes for men, women, and children (Ill. 104).[2]

One half of this wooden frame is provided with a tight plaiting of narrow /310/ /Figs. 156-165 appear here/ bamboo strips (Fig. 180). Broad carrying straps of leather (C) are attached to the inside of the wooden frame (A). The two ends of the carrying frame are connected by means of a forked branch (D) and a tightly /311/ /Figs. 166-177 appear here/ twisted rope attached to it. Between this and the plaited wall of the carrying frame (B) the load is now stowed and fastened by means of the rope (Ill. 93).[3]

1 [See cat 116, p705 - ANALYST]
2 [" " " , " "]
3 [" " " , p643 - "]

AKha A04
Miao AE5

/312/

M 285 482 415 Especially numerous are the household inplements of plaited material; above all, the many shapes of the baskets are to be stressed. There are carrying baskets in all sizes, double-walled for heavy loads, loosely plaited for light loads (Ill. 93).[1] large supply-baskets for the storing of /Figs. 178-180 appear here/ food, clothing, and cloth, chicken baskets, small carrying baskets and carrying bags for traveling; moreover, mats for sleeping, for threshing of grain, for covering food, the wide fish-nets, basket weirs, flat rice-baskets and strainers; and also knotted bags and fish nets. All these articles are described in detail in the chapter, "Handicrafts."

M 128 276 412 /313/ The description of the various opium implements (Ill. 74),[2] which are numerous in every household, all the agricultural and smithy implements, and the work tools and cult objects, musical instruments, weapons, and so forth is contained in the appropriate chapters.

A 342 The division of the Akha house into cooking, living, and sleeping rooms is shown in the ground plan, /Fig. 91 (see the chapter, "Settlement and House Construction"). /Figs. 181-183 appear here./

A 354 [252] [562] The fireplaces of the Akha (Fig. 181) are square boxes which are filled with earth. They are sunk into the floor of the living room (chapter, "Settlement and House Construction," Fig. 105, R). An iron tripod (Fig. 182) for the cooking pots stands on the ground surface, which is level with the floor. These fireplaces, one of which /314/ is for the men and the other for the women of the house, are used for heating the house as well as for cooking. Moreover, as has been mentioned, in each

A [231] house there is a hearth for cooking the pig fodder (Fig. 183). This hearth consists of mound of stones which is enclosed on the outside with plaited bamboo. On this stone ring stands the iron basin under which the wood fire burns.

A 372 Fire is made, as among the Meau, with flint and iron (Figs. 119-122, chapter, "Household and Kitchen Utensils"). Dry wood dust is used as tinder.

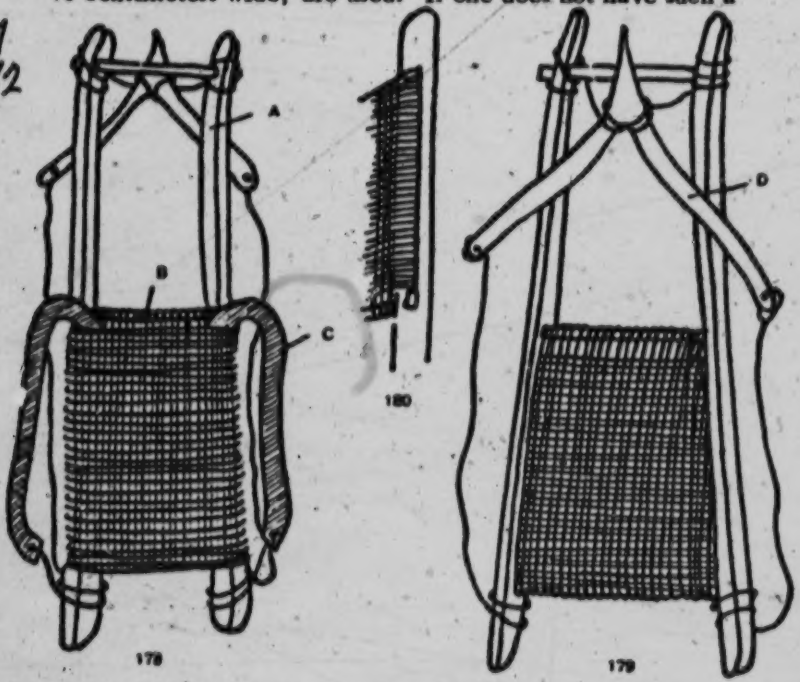
1 [sec cat 116, p 643 - ANALYST]
2 [" " , p 573 - "]

AKha A04
Mlao AE5

/314 cont./

A 352 513 [439] For beds, wooden frames (Fig. 184) are used, whose crossboards are inserted either into longitudinal boards or into bamboo poles. Beaten bamboo and over it a mat are spread over the crossboards. Besides purchased cotton blankets, blankets made of beaten bast, two meters long and 70 centimeters wide, are used. If one does not have such a

M 482



Figs. 178-180. Carrying Frame of the Meau, about 1/11 nat. size.

Fig. 178. Inner side. Fig. 179. Outer side. Fig. 180. Fastening of the plaiting.

A 513 352 bed frame, these large bast blankets (see the chapter, "Handicrafts") serve also as an underlayer to sleep on, especially for children and youths. During the day the blankets lie rolled up on the floor and are unrolled only when needed. For a support under the head one uses pillows made of cotton, which are covered with cloth. The pillows are either single (Fig. 185) or /Figs. 184-193 appear here/ /315/ sewed double with one on top of the other

/321 cont./

291 The skirt of the "White" Meau shows the same form, but
184 is completely white. They also sometimes wear blouses made
[101] of white undyed material, which is probably why they are called "White Meau."

291 The third piece of clothing of the women, the dark-blue
531 apron, is usually about 20 centimeters longer than the skirt or even reaches down to the ankles. It has the width of a woven strip and in addition is provided with richly embroidered bands. Each apron band consists of a part with colorful patches of cloth sewed on and a broad sash of red cretonne, which is wound twice around the waist and tied in the back (Ill. 58). Every apron-band pattern (Colored Plate III, No. 2, and Colored Plate IV, Nos. 1, 2, 4, 5, and 6) has a different name. For instance, the pattern in Colored Plate IV, No. 2 is called the "firefly," and No. 6 of Colored Plate IV is called the "snail pattern." Here the spirals are embroidered in yellow, blue, and green silk in small chain-stitches on red material. The first and third parts of the apron band in Colored Plate III, No. 2, consist of a blue background-material on which little white patches are sewed. On these in turn red and green triangles are embroidered in silk. The middle part is made in the same way, except that here a red background-material is used. This mixed technique of appliqué work and silk embroidery is also used in other apron-band patterns. The workday aprons usually have only plain blue or red bands.

854 The child-carriers customary among the Meau exhibit
482 the same form and execution (Colored Plate II, No. 11). Their use is apparent from Ill. 66.

291 The turban of the women (Colored Plate II, No. 1, and
531 Ills. 60 and 61) consists of two to six pieces of cloth, depending on the wealth and vanity of the wearer and whether or not
[552] it is a matter of festive attire. In any case, the most important
[292] piece of the turban is a dark-blue strip of cloth about three meters long, the ends of which are provided with cross-stitch embroidery (Colored Plate III, No. 5). It is wound around the head in such a way that the embroidered ends project to the left and right (Colored Plate II, No. 1). Over this first piece

39: Bernatzik--472 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 347/

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Ill. 66. Child-carrier of the Meau. The children are tied to their parents' backs by means of special cloths and are not put down even during work.

39: Bernatzik--537 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Chapter 21

Handicrafts

285 The Meau are very skilled at making plaited work and related manual skills. They plait only by hand without any kind of auxiliary implement. Rattan, bamboo, and tree bast serve as materials. We were able to find the following different baskets among the Meau: /Figs. 327-329 appear here./

Fig. 327 = very strong standing-basket for the storing of possessions (square bottom). There are various sizes of such baskets. They are extremely stable and durable and represent a popular article of trade. The basket has a tiltable cover and

[415]

Figs. 327-329. Standing Basket of the Meau, with Cover, 1/16 nat. size.

Fig. 328, edge-wrapping, and Fig. 329, sample of the plaiting of the above.

two carrying handles plaited on it. The strong edges consist of rattan and are wrapped with bamboo strips five millimeters wide (Fig. 328). The plaiting pattern (Fig. 329) is the same as that of the sleeping mats.

[482] Fig. 330 = light back-basket. Wide cross-strips of split bamboo are plaited in with narrow longitudinal strips in a loose weave, as is shown in the drawing. The basket is lined on the inside with palm leaves.

39: Bernatzik--538 E-5 (1936-1937) 1947 AO1 Thailand
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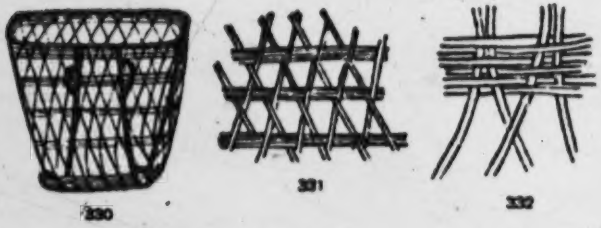
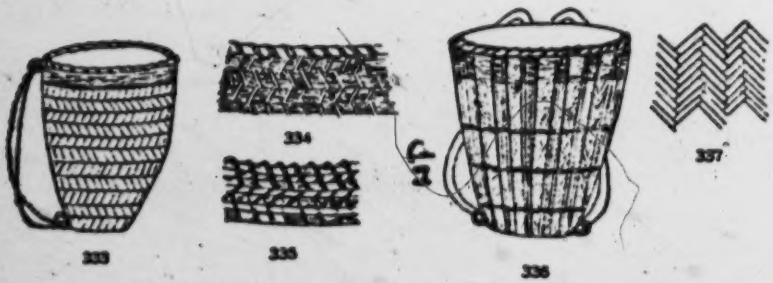


Figs. 330-332. Back-basket of the Meau, 1/18 nat. size.
Figs. 331 and 332. Samples of plaiting of the above.



Figs. 333-335. Back-basket of the Meau, 1/18 nat. size.
Figs. 334-335. Samples of plaiting of the above.

Fig. 336. Carrying and Harvest Basket of the Meau, 1/18 nat. size.
Fig. 337. Plaiting of the interior wall.

/399 cont./

285 482 Fig. 333 = back-basket, most common shape, various kinds of plaiting, with leather straps, wide plaited bands, or twisted strings as carrying straps. Type of plaiting, Fig. 334: every cross-strip consists of three overlapping bamboo strips one centimeter wide. A narrow strip is interwoven vertically. Type of plaiting, Fig. 335: between /Figs. 333-337 appear here/ every cross-strip two centimeters wide there is an equally wide space. Very narrow vertical strips of split rattan, only four millimeters wide.

Fig. 336 = a very common, strong form of the carrying baskets, which are also used as harvest baskets. Vertical strips of cane three centimeters wide are attached over a tight inner wall plaited with bamboo strips four millimeters wide (Figs. 336 and 337) by means of some crosscords. Carrying straps of strips of hide (Ill. 93).[1]

285 [231] /400/ Figs. 338 and 339: chicken baskets, loosely plaited with narrow bamboo strips. Cover and door tied on.

Fig. 340 = flat basket, used as a strainer.

Outer edge (Fig. 341) of tight plaiting of bamboo strips three millimeters wide, plaited loosely within (Fig. 342) with the same material. /Figs. 338-342 appear here./

[243] Fig. 343 = large, flat rice-basket for separating the grain from the chaff. Hulled rice is shaken in it and the chaff blown away. Inner plaiting (Fig. 344) like the plaiting pattern of mats, except for wider bamboo strips about 13 millimeters wide.

[415] Fig. 345 = large supply-basket. Plaiting (Fig. 346) of bamboo strips three centimeters wide. Loosely plaited, vertical walls. There is every size of such baskets. /Figs. 343-346 appear here./

To be mentioned here also are the hanging baskets for the storing of dishes, as is described under Fig. 131 in the chapter, "House Furnishings, Household and Kitchen Utensils."

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/421/

A 487 [361] [464] The paths in the territory of the Akha are wide and kept in good condition, as is shown by Ill. 31.[1] The difference lies in the fact that among the Akha the villages are very populous and their paths are therefore more frequented. Moreover, every village settlement of the Akha has a much greater labor force at its disposal than the villages of the Meau.

M 482 The primary means of communication among the Meau is porters who transport loads on their backs on carriers (see the chapter, "House Furnishings, Household and Kitchen Utensils," Figs. 178-180) or in baskets (see the chapter, "Handicrafts," Figs. 330, 333, and 336), which are carried, in the fashion of our rucksacks, without a forehead strap (Ill. 93).[2] Wherever M 492 the nature of the terrain permits, the Meau also use, as has already been discussed in the chapter, "Means of Subsistence," the section, "Animal Husbandry," small reddish-brown cattle or small horses as /Figs. 418-422 appear here/ /422/ pack animals, which for this are provided with a special packsaddle (Ill. 81)[3] which is the same for both breeds.

The packsaddle (Figs. 418 and 419) consists of a wooden frame (A), on which a board (B) is mounted. Under the board is fastened a straw-filled cushion (C), which lies on the crupper of the animal. This packsaddle is fastened on by means of a M [283] strong strap (D), about five centimeters wide and plaited out of fiber cords, around the body of the animal. In addition, a hide strap (Fig. 420, G) with iron buckles (H), which is fastened to the packsaddle, leads around the chest of the animal, and a cord with wooden balls strung on it (Fig. 421, E), which come under the tail of the animal, runs around its hind quarters.

M [231] [171] [285] In regions where it is possible to breed horses, the Meau also know how to ride. They use stirrups of iron, such as the Chinese use, but also homemade ones, which are plaited out of rattan (Fig. 422).

1 [See cat. 116, p250- ANALYST]
2 [" " " p643- "]
3 [" " " p596- "]

AKha A04
Miao AE5

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M /460 cont./
147 somewhat soft /461/ and plaintive, especially in comparison
M with the Akha women, who are superior to them in hardiness, as
147 these people generally are in relation to the Meau. I found
482 among the Meau of both sexes particularly good and reliable
[609] porters, though, in general, they perform porter-service for strangers very unwillingly. After they had once declared themselves ready to come to terms, however, the men as well as the women, without another word, took on loads up to 50 kilograms, walked along with these on their backs so rapidly that we could hardly keep up with them, and steadfastly kept their promise.

M The opposite of this pronounced mountain-folk character
147 of the Meau is formed by their valley-dwelling neighbors, the
181 Lao and the Schan /Shan/, who represent typical tropical peo-
171 ple of the valley lowlands. They are accustomed to having Nature pour everything from her horn of plenty into their laps without any effort, they love idleness, and they are lazy and indolent, for a single annual harvest abundantly feeds the family. They, too, are cheerful, but unreliable and flighty. The Lao were indeed easy to persuade to serve as porters, but they would complain even if the loads weighed only 18 kilograms and usually ran away after one day!

M The Meau treat women and children, as well as the
576 subordinates and unfree (see the chapter, "Social Organization," the section, "Age Classes, Secret Societies, Rank Organization") well throughout and are courteous to superiors without being
M humble. Abadie (1) also points out: "The Meau women are
157

1. Page 151.

cheerful, gay, and not very shy, especially when they have acquired confidence."

M Among one another the Meau are very friendly and
571 have a pronounced property sense. Whereas with regard to foreign
[648] people any violation of their property rights immediately arouses
[152] their warlike instincts, among the unmarried lads even the female sex cannot provoke any deep enmities; for these reasons duels
M are unknown. Such behavior is quite plausible in view of their
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39: Bernatzik--643 E-5 (1936-1937) 1947 AO1 Thailand
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/Between pp. 474 and 475/

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Ill. 93. Meau family bringing in the harvest.

39: Bernatzik--705/ (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 522 and 523/

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Ill. 104. Work hut on a Meau rice-field.

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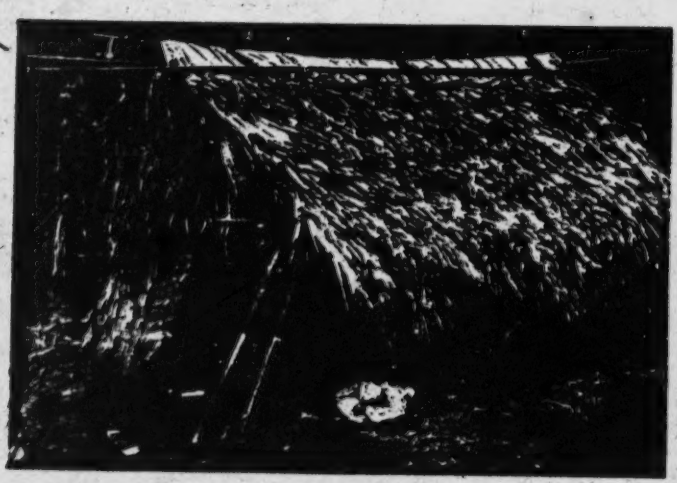

Ill. 105. Simple dwelling of the Meau with walls and doors of halved bamboo.

/VI cont./

291 Ill. 61. The tying of the turban is an artistic affair. Because of the covered hair knot above the forehead, the turban towers high in front. The embroidered ends of the long blue turban cloth are visible on top. A black-and-white-checked cloth is wound over the blue one.

515 Ill. 62. Family idyll. The father delouses his daughter, and the wife simultaneously delouses her husband. As a result of the very limited cleanliness and deficient body care, the Meau are filthy. Many colonies of lice thrive in the best possible way in the long hair. The Meau develop a remarkable skill for catching them.

Ills. 63-69. Children at play and work.

854 [858] Ill. 63. Father with his two sons. The Meau are very fond of children. The fathers often especially like to devote themselves to the small children, without making any distinction between boys and girls, and carry them around with them, though the actual care of small children is women's work. [462]

283 868 Ill. 64. Making a rope. Rattan fibers are twisted with the palm of the hand on the bare lower leg. Boys eager to learn watch with interest. Demonstration and imitation are the basis of child education among the Meau.

857 Ill. 65. A favorite game of the Meau children is the modeling of animal and human figures out of clay. The figures are dried in the sun and serve as toys.

● 482 854 Ill. 66. Child carrying. By means of special carrying cloths, the children are fastened to the backs of their parents and are not put down even during field work, for it would be difficult to watch and protect them against large cats and birds of prey.

125 Ill. 67. Drawing test among the Meau. Children and adults of different ages and sex were instructed by me to draw with my pencil within a given time and uninfluenced by a third party whatever occurred to them. The results disclosed interesting insights into the development and artistic talent of the natives. It is to be noted how the nine-year-old girl, who is carrying a younger [854]

/IX cont./

231 Ill. 101. The dog is a beloved friend of the Meau. They believe that the soul of a dead dog plays a role in the other world, in the realm of the spirits, similar to the one it plays in the life of men. The throat of a newborn dog is cut so that it, as a guardian, will protect the house against sickness and evil spirits.

776 789 [775]

756 789 Ill. 102. Exorcising evil spirits by means of the shaman (right) and his assistant. The former is holding a burning torch, into which he throws gunpowder held in readiness by the assistant. The leaping flame, the smoke, and the stench are supposed to drive away the evil spirits.

231 782 Ill. 103. Before being slaughtered, the pig is purchased from the spirits by burning spirit-money representing the value of the animal under the snout of the animal.

Ills. 104-108. Houses and settlement.

343 243 Ill. 104. Work-hut in a rice field. In the left foreground, the typical Meau carrier.

482 /XI

Ill. 105. Simple dwelling of the Meau, with walls and doors made of halved bamboo tubes. Beside the entrance stand long bamboo tubes with the partitioning walls pushed out, which serve as water containers.

342 [415]

353 [264] [354] Ill. 106. Flash-light photograph in the interior of a house of the White Meau. The family having a meal. In the background on the right, the mud hearth with the Chinese iron kettle. Household utensils hang down along the walls and from the ceiling of the storage loft.

622 [264] [352] Ill. 107. A chief of the Black Meau in his dwelling at mealtime. The furniture is peculiar, differing basically from that of the Chinese and showing a striking resemblance to the furniture of the mountain peasants in the Alps. In the foreground on the right, the oldest son; to the left, two daughters of the chief. Various kitchen utensils are hanging on the house wall.